HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE N. H. ANTI-SLAVERY SOCIETY.

CHASE & CROSBY, Printers.

ANTI-SLAVERY.

From the Emancipator.

CORRESPONDENCE,

Between the Hon. F. H. Elmore, one of the South Carolina delegation in Congress, and James G. Birney, one of the Corresponding Secretaries of the American Anti-Slavery Society.

(*Continued.*)

"10. *How many printing presses and periodical publications have you?*"

ANSWER.—We own no press. Our publications are all printed by contract. The EMANCIPATOR and HUMAN RIGHTS are the organs of the Executive Committee. The first (which you have seen) is a large sheet, is published weekly, and employs almost exclusively the time of the gentleman who edits it. Human rights is a monthly sheet of smaller size, and is edited by one of the secretaries. The increasing interest that is fast manifesting itself in the cause of emancipation and its kindred subjects, will, in all probability, before long, call for the more frequent publication of one or both of these papers. The ANTI-SLAVERY MAGAZINE, a Quarterly, was commenced in October, 1835, and continued through two years. It has been intermitted, only to make the necessary arrangements for issuing it on a more extended scale. It is proposed to give it size enough to admit the amplest discussions that we or our opponents may desire, and to give *them* a full share of its room—in fine, to make it in form and merit, what the importance of the subject calls for. I send you a copy of the prospectus for the new series. THE ANTI-SLAVERY RECORD, published for three years as a Monthly, has been discontinued *as such*,, and it will be issued hereafter, only as occasion may reqnire.—THE SLAVE'S FRIEND, a small monthly tract, of neat appearance, intended principally for children and young persons, has been issued for several years. It is replete with facts relating to slavery, and with accounts of the hair-breadth escapes of slaves from their masters and pursuers that rarely fail to impart the most thrilling interest to its little readers. Besides these, there is the ANTI-SLAVERY EXAMINER, in which are published, as the times call for them, our larger essays, partaking of a controversial character, such as Smith's reply to the Rev. Mr. Smylie—Grimke's letters and "Wythe." By turning to page 32 of our Fourth Report (included in your order for books, &c.,) you will find, that in the year ending 11th May, the issues from the press were—Bound Volumes, 7877—Tracts and Pamphlets, 47,250—Circulars, &c., 4,100—Prints, 10,490—Anti-Slavery Magazine, 9000—Slave's Friend, 130,150—Human Rights, 189,400—Emancipator, 217,000. These are the issues of the American A. S. Society, from their office in this city. Other publications of similar character are issued by state societies or individuals—the LIBERATOR, in Boston; HERALD OF FREEDOM, in Concord, N. H.; ZION'S WATCHMAN and the COLORED AMERICAN in this city.—The latter is conducted in the editorial, and other departments, by colored citizens. You can judge of its character, by a few numbers that I transmit to you. Then there is the FRIEND OF MAN, in Utica, in this state. The NATIONAL ENQUIRER, in Philadelphia;* the CHRISTIAN WITNESS, in Pittsburgh; the PHILANTHROPIST, in Cincinnati. All these are sustained by the friends, and devoted almost exclusively to the cause of emancipation. Many of the religious journals that do not make emancipation their main object have adopted the sentiments of abolitionists, and aid in promoting them. The Alton Observer, edited by the late Mr. Lovejoy, was one of these. From the data I have, I set down the newspapers, as classed above, at upward of one hundred. Here it may also be stated, that the presses which print the abolition journals above named, throw off besides, a great variety of other anti-slavery matter, in the form of books, pamphlets, single sheets, &c. &c., and that, at many of the principal commercial points throughout the free states, DEPOSITORIES are established, at which our publications of every sort are kept for sale. A large and fast increasing number of the political journals of the country have become, within the last two years, if not the avowed supporters of our cause, well inclined to it. Formerly, it was a common thing for most of the leading political-party-papers, especially in the large cities, to speak of the abolitionists in terms signally disrespectful and offensive. Except in rare instances, and those, it is thought, only where they are largely subsidized by southern patronage, it is not so now. The desertions that are taking place from their ranks will, in a short time, render their position undesirable for any, who aspire to gain, or influence, or reputation in the North.

"11. *To what class of persons do you address your publications—and are they addressed to the judgment, the imagination or the feelings?*"

ANSWER.—They are intended for the great mass of intelligent mind, both in the free and in the slave states. They partake, of course, of the intellectual peculiarities of the different authors. Jay's "INQUIRY" and Mrs. Child's "APPEAL" abound in facts—are dispassionate, ingenious, argumentative.—The "BIBLE AGAINST SLAVERY," by the most careful and laborious research, has struck from slavery the prop, which careless annotators, (writing, unconscious of the influence, the prevalence of the system throughout the christian world exercised on their own minds,) had admitted was furnished for it in the scriptures. "Wythe" by a pains-taking and lucid adjustment of facts in the history of the government, both before and after the adoption of the constitution, and a rigor of logic, that cannot, it is thought, be successfully encountered, has put to flight forever with unbiased minds, every doubt as to the "Power of Congress over the district of Columbia." There are among the abolitionists. poets, and by the acknowledgement of their opponents, poets of no mean name too—who, as the use of poets is, do address themselves often—as John G. Whittier does *always*—powerfully to the imagination and feelings of their readers. Our publications cannot be classed according to any particular style or quality of composition. They may be characterized generally, as well suited to affect the public mind—to rouse into healthful activity the conscience of this nation, stupified, torpid, almost dead, in relation to HUMAN RIGHTS, the high theme of which they treat!

It has often been alleged, that our writings appeal to the worst passions of the slaves, and that they are placed in their hands with a view to stir them to a revolt. Neither charge has any foundation in truth to rest upon. The first finds no support in the tenor of the writings themselves; the last ought forever to be abandoned, in the absence of any single well authenticated instance of their having been conveyed by abolitionists to slaves, or of their having been even found in their possession. To instigate the slaves to revolt, as the means of obtaining their liberty, would prove a lack of wisdom and honesty, that none would impute to abolitionists, except such as are unacquainted with their character. Revolt would be followed by the sure destruction, not only of all the slaves who might be concerned in it, but of multitudes of the innocent. Moreover, the abolitionists, as a class, are religious—they favor peace, and stand pledged, in their constitution, before the country and heaven, to abide in peace, so far as a forcible vindication of the right of the slaves to their freedom is concerned. Further still, no small number of them deny the right of defence, either to individuals or nations, even when forcibly and wrongfully attacked.—This disagreement among ourselves on this single point—of which our adversaries are by no means ignorant, as they often throw it reproachfully in our teeth—would forever prevent concert in any scheme that looked to instigating servile revolt. If there be, in all our ranks, one who—personal danger out of the question—would excite the slaves to insurrection and massacre; or, who would not be swift to reveal the earliest attempt to concoct such an iniquity; I say, upon my honor as a man, on my obligations as a christian, he is unknown to me. Such a charge against such a people ought to carry its own refutation along with it.

Yet, it ought not to be matter of surprise to abolitionists, that the South should consider them "fanatics," "incendiaries," "cut-throats"—and call them so too. The South has had their character reported to them by the North, by those who are their neighbors, who, it was supposed, knew, and would speak the truth, and the truth only, concerning them. It would, I apprehend, be unavailing for abolitionists, now to enter on any formal vindication of their character from charges that can be so easily repeated after every refutation. False and fraudulent as they know them to be, they must be content to live under them, till the consummation of the work of freedom, shall prove to the master that they have been *his* friends, as well as the friends of the slave. The mischief of those charges has fallen on the South—the malice is to be placed to the credit of the North.

"12. *Do you propagate your doctrines by any other means than oral and written discussions—for instance, by prints and pictures in manufactures—say, of pocket-handkerchiefs, calicoes, &c.—Pray state the various modes?*"

ANSWER.—Two or three years ago, an abolitionist of this city procured to be manufactured, at his own charge, a small lot of children's pocket handkerchiefs impressed with anti-slavery pictures and mottoes. I have no recollection of having seen any of them but once. None such, I believe, are now to be found, or I would send you a sample. If any manufactures of the kinds mentioned, or others similar to them, are in existence, they have been produced independently of the agency of this Society. It is thought, that none such exist, unless the following should be supposed to come within the terms of the inquiry. Female abolitionists often unite in sewing societies.—They meet together, usually once a week or fortnight, and labor through the afternoon, with their own hands, to furnish means for advancing the cause of the slave. One of the company reads passages from the bible or some religious book, whilst the others are engaged at their work. The articles they prepare, especially if they be of the "fancy" kind, are often ornamented with handsomely executed emblems, underwritten with appropriate mottoes. The picture of a slave kneeling (such as you will see impressed on one of the sheets of this letter,) and supplicating in the words, "AM I NOT A MAN AND A BROTHER," is an example. The mottoes, or sentences are, however, most generally selected from the scriptures, either appealing to human sympathy in behalf of human suffering, or breathing forth God's tender compassion for the oppressed, or proclaiming in thunder-tones his avenging justice on the oppressor. A few quotations will show their general character:—"Blessed is he that considereth the poor"—"Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and the needy; rid him out of the hand of the wicked"—"Open thy mouth for the dumb, plead the cause of the poor and needy"—"Blessed are the merciful, for they shall obtain mercy"—"First, be reconciled to thy brother, and then come and offer thy gift"—"Thou shalt love thy neighbor as thyself"—"All things whatsoever ye would that men should do to you, do ye even so to them." Again: "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper"—"The Lord looseth the prisoners—the Lord raiseth them that are bowed down—the Lord preserveth the strangers"—"He hath sent me to heal the broken hearted, to preach deliverance to the captives—to set at liberty them that are bruised"—"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Again: "The Lord executeth righteousness and judgment for all that are oppressed"—"Rob not the poor because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them"—"And I will come near to you to judgment, and I will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts." "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."

Fairs for the sale of articles fabricated by the hands of our female abolitionists, and recommended by pictures and sentences, similar to those quoted above, are held in many of our cities and large towns. Crowds frequent them, to purchase; hundreds of dollars are thus realized, to be appropriated to the anti-slavery cause; and, from the cheap rate at which the articles are sold, vast numbers of them are scattered far and wide over the country. Besides these, if we except various drawings or pictures on paper, (samples of which were put up in the packages you ordered a few days ago,) such as the Slave Market in the district of Columbia, with members of Congress attending it—Views of Slavery in the South—A Lynch Court in the slave states—The Scourging of Mr. Dresser by a Vigilance Committee in the Public Square of Nashville—the Plundering of the Post Office in Charleston, S. C., and the conflagration of a part of its contents, &c. &c., I am apprised of no other means of propagating our doctrines than by oral and written discussions.

"13. *Are your hopes and expectations of success increased or lessened by the events of the last year, and especially by the action of this Congress? And will your expectations be relaxed or increased?*"

ANSWER.—The events of the last year—including the action of the present Congress—are of the same character with the events of the eighteen months which immediately preceded it. In the question before us, they may be regarded as one series. I would say—answering your interrogatory generally—that, none of them, however unpropitious to the cause of the abolitionists they may appear, to those who look at the subject from an opposite point to the one they occupy, seem, thus far, in any degree, to have lessened their hopes and expectations. The events alluded to have not come altogether unexpected. They are regarded as the legitimate manifestations of slavery, necessary, perhaps, in the present dull and unapprehensive state of the public mind as to human rights, to be brought out and spread before the people, before they will sufficiently revolt against slavery itself.

1. They are seen in the CHURCH and in the practice of its individual members. The southern portion of the American church may now be regarded, as having admitted the dogma, that, *Slavery is a Divine institution.* She has been forced by the anti-slavery discussion into this position—either to cease from slaveholding, or formally adopt the only alternative, that slaveholding is right. She has chosen the alternative—reluctantly, to be sure, but substantially, and, within the last year, almost unequivocally. In detending what was dear to her, she has been forced to cast away her garments—and thus to reveal a deformity of which she herself, before, was scarcely conscious, and the existence of which others did not credit.—So much for the action of the southern church as a body. On the part of her MEMBERS, the revelation of a time-serving spirit that not only yielded to the ferocity of the multitude, but fell in with it, may be reckoned among the events of the last three years. Instances of this may be found in the attendance of the "clergy of all denominations" at a tumultuous meeting of the citizens of Charleston, S. C. held in August, 1836, for the purpose of reducing to *system* their unlawful surviellance and control of the post office and mail; and in the alacrity with which they obeyed the popular call to dissolve the Sunday-schools for the instruction of the colored people. Also, in the fact that, throughout the whole South, church members are not only found in the vigilance committees (tribunals organized in opposition to the laws of the states where they exist) but uniting with the mercileess and the profligate in passing sentence consigning to infamous and excruciating, if not extreme, punishment, persons, by their own acknowledgement, innocent of any unlawful act.—Out of sixty persons that composed the vigilance committee which condemned Mr. Dresser to be scourged in the public square of Nashville, *twenty-seven* were members of churches, and one of them a professed teacher of christianity. A member of the committee stated afterward, in a newspapaper of which he was the editor, that Mr. D. *had not laid himself liable to any punishment known to the laws.* Another instance is to be found in the conduct of the Rev. Wm. S. Plummer, of Virginia. Having been absent from Richmond, when the ministers of the gospel assembled together, formally to testify their abhorrence of the abolitionists, he addressed the chairman of the committee of correspondence a note, in which he uses this ianguage—"If abolitionists will set the country in a blaze, it is but fair that they should have the first warming at the fire"—"Let them understand, that they will be caught, if they come among us, and they will take good heed to keep out of our way." Mr. P. has no doubtful standing in the Presbyterian church to which he is attached—he has been regarded as one of its brightest ornaments.* To drive the slaveholding church and its members from the equivocal, the neutral position, from which they had so long successfully defended slavery; to compel them to elevate their practice to an even height with their avowed principles, or to degrade their principles down to the level of their known practice, was a preliminary, necessary in the view of abolitionists, either for bringing that part of the church into the common action against slavery, or as a ground, for treating it as confederate with oppressors. So far, then, as the action of the church, or of its individual members is to be reckoned among the events of the last two or three years, the abolitionists find in it nothing to loosen their hopes or expectations.

2. The abolitionists believed from the beginning, that the slaves of the South were, as slaves, every where, unhappy, *because of their condition.* Their adversaries denied it, averring that as a class, they were "contented and happy." The abolitionists thought that the argument against slavery could be made good, so far as this point was concerned, by either *admitting* or *denying* the assertion. *Admitting* it, they insisted that nothing could demonstrate the turpitude of any system more surely than the fact, that MAN—made in the image of God—but a little lower than the angels—crowned with glory and honor, and set over the works of God's hands—his mind sweeping in an instant from planet to planet, from the sun of one system to the sun of another, even to the great centre sun of them all—contemplating the machinery of the universe, "wheeling unshaken" in the awful and mysterious grandeur of its movements, "through the void immense"—with a spirit delighting in upward aspirations—bounding from earth to heaven—that seats itself fast by the throne of God, to drink in the instructions of Infinite Wisdom, or flies to execute the commands of Infinite Goodness; that such a being could be made "contented and happy" with "enough to eat, and drink, and wear," and shelter from the weather—with the provision that satisfies the brutes, is (say the abolitionists) enough to render superfluous all other arguments for the *instant* abandonment of a system whose appropriate work is such infinite wrong. *Denying* that "the slave is contented and happy," the abolitionists have argued that, from the structure of his moral nature—the laws of his mind—man cannot be happy in the fact, that he is *enslaved.* True he may be happy in slavery, but it is not slavery that makes him so—it is virtue and faith elevating him above the afflictions of his lot. The slave has a will, leading him to seek those things which the Author of his nature has made conducive to his happiness. In these things, the will of the master comes in collision with his will. The slave desires to receive the rewards of his own labor; the power of the master wrests them from him. The slave desires to possess his wife to whom God has joined him in affection; to have the superintendence, and enjoy the services of the children whom God has confided to parents, that the habits of the filial relation may aid in training them up for the yet higher relation that they may sustain to Him as their Heavenly Father. But here he is met by the opposing will of the master pressing *his* claims with resistless power.—The ties that heaven has sanctioned and blessed—of husband and wife—of parent and child, are all sundered in a moment by the master at the prompting of avarice, or luxury or lust—and there is none that can stay his ruthless hand, or say unto him, "What doest thou?" The slave thirsts for the pleasures of refined and elevated intellect—the master denies to him the humblest literary acquisition. The slave pants to know something of that still higher nature that he feels burning within him—of his present state, his future destiny, of the Being who made him, to whose judgment seat he is going. The master's interests cry, "no. Such knowledge is too wonderful for you, it is high, you cannot attain unto it." To predicate the *happiness* of a class of beings, placed in circumstances where their will is everlastingly defeated by an irresistible power—the abolitionists say, is to prove them destitute of the sympathies of *our* nature—not *human;* it is to declare with the atheist, that man is independent of the goodness of his Creator for his enjoyments—that human happiness calls not for any of the appliances of his bounty—that God's throne is a nullity, himself a superfluity.—But independently of any abstract reasoning drawn from the nature of moral and intelligent beings—FACTS have been elicited in the discussion of the point before us, proving slavery every where (especially southern slavery, maintained by enlightened protestants of the nineteenth century) replete with torments and horrors—the direst form of oppression that upheaves itself before the sun. These facts have been so successfully impressed on a large portion of the intelligent minds of the country, that the slaves of the South are beginning to be considered as those whom God emphatically regards as the "poor," the "needy," the "afflicted," the "oppressed," the "bowed down,"—and for whose consolation he has said, "Now will I arise—I will set him in safety from him that puffeth at him." This state of the public mind has been brought about within the last two or three years, and it is an event which so far from lessening, greatly animates the hopes and expectations of abolitionists.

3. The abolitionists believed from the first, that the tendency of slavery is to produce on the part of the whites, looseness of morals, disdain of the wholesome restraints of law, and a ferocity of temper, found only in solitary instances, in those countries where slavery is unknown. They were not ignorant of the fact, that this was disputed—nor that the "*Chivalry of the South*" had become a cant phrase, including all that is high-minded and honorable among men; nor that it had been formerly asserted in our national legislature, that slavery as it exists in the South "produces the highest-toned, the purest, best organization of society that has ever existed on the face of the earth." Nor were the abolitionists unaware, that these pretentions, proving any thing else than their own solidity, had been echoed and re-echoed so long by the unthinking and the interested of the North—that the character of the South had been injuriously affected by them till she began boldly to attribute her *peculiar* superiority to her *peculiar* institution, and thus to strengthen it. All this the abolitionists saw and knew. But few others saw and understood it as they did. The revelations of the last three years are fast dissipating the old notion, and bringing multitudes in the North to see the subject as the abolitionists see it. When "southern chivalry" and the *purity* of southern society are spoken of now, it is at once replied, that a large number of the slaves show by their *color*, their indisputable claim to white paternity, and that notwithstanding their near consanguineous relation to the whites, they are still held and treated in all respects, as slaves. Nor is it forgotten now, when the claims of the South to "hospitality" are pressed, to object, because they are grounded on the unpaid wages of the laborer—on the robbery of the poor. When "southern generosity" is mentioned, the old adage, "be just before you are generous," furnishes the reply. It is no proof of generosity (say the objectors) to take the bread of the laborer, to lavish it in banquetings on the rich. When "southern chivalry" is the theme of its admirers, the hard-handed, but intelligent, working man of the North asks, if the espionage of southern hotels, and of ships and steamboats on their arrival at southern ports; if the prowl by day and by night for the solitary stranger suspected of sympathizing with the enslaved, that he may be delivered over to the mercies of a vigilance committee, furnishes the proof of its existence; if the unlawful importation of slaves from Africa* furnishes the proof; if the abuse, the scourging, the hanging on suspicion, without law, of friendless strangers, furnish the proof; if the summary execution of slaves and of colored freemen, almost by the score, without legal trial, furnishes the proof; if the cruelties and tortures to which *citizens* have been exposed; and the burning to death of slaves by slow fires,† furnish the proof. All these things, says he, furnish any thing but proof of *true* hospitality, or generosity, or gallantry, or purity, or chivalry. Certain it is, that the time when southern slavery received countenance in the North, from the supposed connection of "chivalry" with it, is rapidly passing away. "Southern chivalry" will soon be regarded as one of the by-gone follies of a less intelligent and less virtuous age—it will soon be cast out—giving place to the more reasonable idea, that the denial of wages to the laborer, the selling of our fellow-men, the whipping of husbands and wives in each others' presence to compel them to unrequited toil—the deliberate attempt to extinguish mind and consequently to destroy the soul—and all this for money—is not only among the highest offences against God and man, but unspeakably mean, disreputable and ungentlemanly. The impression made on the minds of the people as to this matter, is one of the events of the last two or three years, that does not contribute to lessen the hopes or expectations of abolitionists.

4. The ascendency that slavery has acquired, and exercises, in the administration of the government, and the apprehension now prevailing among the sober and intelligent, irrespective of party, that it will soon overmaster the constitution itself, may be ranked among the events of the last two or three years that affect the course of abolitionists. The abolitionists regard the constitution with unabated affection. They

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* The NATIONAL ENQUIRER, edited by Benjamin Lundy, has been converted into the PENNSYLVANIA FREEMAN, edited by John G. Whittier.—Mr. Lundy proposes to issue the GENIUS OF EMANCIPATION in Illinois.

* In the division of the General Assembly of the Presbyterian church, that has just taken place, Mr. P. has been elected moderator of the "Old School" portion.

* Mr. Mercer of Virginia, some years ago, asserted in Congress, that "CARGOES" of African slaves were smuggled into the southern states to a deplorable extent. Mr. Middleton of South Carolina, declared it to be his belief, that THIRTEEN THOUSAND Africans were annually smuggled into the southern states. Mr. Wright of Maryland, estimated the number at FIFTEEN THOUSAND. Miss Martineau was told in 1835, by a wealthy slaveholder of Louisiana, (who probably spoke of that state alone,) that the annual importation of native Africans was from THIRTEEN THOUSAND to FIFTEEN THOUSAND. The President of the United States in his last Annual Message, speaking of the Navy, says, "The large force under Commodore Dallas [on the West India station] has been most actively and efficiently employed in protecting our commerce, IN PREVENTING THE IMPORTATION OF SLAVES, &c."

† Within the last few years, four slaves and one citizen of color have been put to death in this manner, in Alabama, Mississippi, Missouri, Arkansas.

hold in no common veneration the memory of those who made it. They would be the last to brand Franklin, and King, and Morris and Wilson, and Sherman, and Hamilton, with the ineffaceable infamy of attempting to ingraft on the constitution, and therefore to *perpetuate*, a system of oppression in absolute antagonism to its high and professed objects, one which their own souls hated, and which their own practice condemned—and this, too, when they had scarcely wiped away the dust and sweat of the revolution from their brows. Whilst abolitionists feel and speak thus of our constitutional fathers, they do not justify the dereliction of principle into which they were betrayed, when they imparted to the work of their hands *any* power to contribute to the continuance of such a system. They can only palliate it, by supposing, that they thought slavery was already a waning institution, destined soon to pass away. In their time, (1787) slaves were comparatively of little value—there being then no great slave labor staple (as cotton is now) to make them profitable to the holders.* The circumstances of the country remaining as they then were, slave labor—always and every where the most expensive—would have disappeared before the competition of free labor. They had seen, too, the principles of universal liberty, on which the revolution was justified, recognized and embodied in most of the state constitutions; they had seen slavery utterly forbidden in that of Vermont—instantaneously abolished in that of Massachusetts—and laws enacted in the other New-England states and in Pennsylvania, for its gradual abolition. Well might they have anticipated, that justice and humanity, now starting forth with fresh vigor, would, in their march, sweep away the whole system; more especially as freedom of speech and of the press—the legitimate abolisher not only of the acknowledged vice of slavery, but of every other that time should reveal in our institutions or practices—had been fully secured to the people. Again, power was conferred on Congress to put a stop to the African slave trade, without which it was thought, at that time, to be impossible to maintain slavery, as a system, on this continent—so great was the havoc its abuses committed on human life. Authority was also granted to Congress to prevent the transfer of slaves, as articles of commerce, from one state to another; and the introduction of slavery into the territories. All this was crowned by the power of refusing admission into the Union, to any new state, whose form of government was repugnant to the great principles of liberty set forth in that of the United States. The faithful execution by Congress of these powers, it was reasonably enough supposed, would, at least, prevent the growth of slavery, if it did not entirely remove it. Congress did, at the set time, execute one of them—deemed, at that time, the most effectual of the whole—but, as it has turned out, the least so. The effect of the interdiction of the African slave trade was not, to diminish the trade itself, or greatly to mitigate its horrors; it only changed its name from African to American—transferred the seat of commerce from Africa to America—its profits from African princes to American farmers. Indeed, it is almost certain, if the African slave trade had been left unrestrained, that slavery would not have covered so large a portion of our country as it does now. The cheap rate at which our slaves might have been imported by the planters of the South would have prevented the rearing of them for sale, by the farmers of Maryland, Virginia, and the other slave-selling states. If these states should be deprived of the profits of the *commerce* in slaves, slavery could not be supported by them for any length of time, or to any considerable extent; they could not maintain it as an economical system under the competition of free labor. It is owing to the *neglect* by Congress, or rather to their unfaithful application of this power to the other points, on which it was expected to act for the limitation or extermination of slavery, that the hopes of our fathers have not been realized; and that slavery has, at length, become so audacious, as openly to challenge the principles of 1776—to trample on the most precious rights secured to the citizen—to menace the integrity of the Union and the very existence of the government itself.

Slavery has advanced to its present position by steps that were, at first, gradual, and for a long time, almost unnoticed; afterward, it made its way by intimidating or corrupting those who ought to have been forward to resist its pretentions. Up to the time of the "Missouri compromise," by which the nation was wheedled out of its honor, slavery was looked on as an evil that was finally to yield to the expanding and ripening influences of our constitutional principles and regulations. Why it has not yielded, we may easily see, by even a slight glance at some of the incidents of our history.

* The cultivation of cotton was almost unknown to the U. S. before 1787. It was not till two years afterward, that it began to be raised or exported. (See Report of Secretary of Treasury, Feb. 29, 1836.)

(*To be Continued.*)

Incendiary Writings!

A friend has sent us an article extracted from "Jefferson's notes on Virginia." We must decline publishing it at present. It is "*incendiary*" in its character! It is in opposition to a "divine" institution—the "patriarchal" institution, which is *said* to be sanctioned by the Bible! Besides the doctrines of the author of the declaration of independence are in bad repute just now—the extract in question contains many unpardonable expressions—it speaks of *liberty* being the "gift of God," and "not to be violated but with his wrath," "total emancipation," and other heresies! If the tongue of their author was not silenced by death, and he should at this time deliver such fanatical sentiments publicly, he would do it at the risk of being pelted with rotten eggs, and having the building in which he held forth destroyed by a licentious populace.—*Norristown Herald.*

Which of these scenes of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JUNE 23, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

New-England Convention.

We had the privilege of attending on this grand occasion. Half a thousand delegates from 10 or 11 state-represented young anti-slavery there in the metropolis of the North. They truly represented their constituents. They met to give the old red dragon a broadside, and they poured into his foul and blood-smeared hulk, as deadly a fire as Paul Jones did into the British ship when he sunk her, in the night, by a single shot. The dragon will die of that fire, if he never had received another. It was mortal—but it will be repeated. Assurance will be made more sure. He will flounder about and kick and beat the sea with his tail—(for he is all sorts of a creature) and while he perishes, we will harpoon him and lance him and spear him and knife him.—"War to the knife and the knife to the hilt," as they said at Saragosa. Not the Bowie knife—that is *his* weapon—but a knife sometimes called "*sword of the Spirit.*" That convention sat from Wednesday morning, May 3d, to Friday night following, and was thronged by thousands. It sat most of the time in the Marlborough chapel, a beautiful new edifice, reared like the Pennsylvania Hall, for free discussion and free hearing of the word of God.

There are no pews in the chapel. The seats are free to all, who want to worship God. "There are two places," said a distinguished N. H. judge, "where men ought to be equal—the church and the church yard." Marlborough will seat, we should think, from 2000 to 3000 persons, and every seat a good one. Behind the pulpit ascends a platform, from which a series of seats ascends to the rear of the building, with steep ascent—the place of the singers. From the rear, on either hand, to front and centre of front extends the gallery—hung lightly and gracefully, and affording, alone, space for an immense congregation. Under this, in fair view from the pulpit, spreads the ground floor—the whole within beautiful and point blank reach of the pulpit, which seems the centre of gravity and of motion, as it were, of the whole interior. It is so planned that mobocracy can't approach it, in force. They can't burn it down, without burning the hotel and hazarding the heart of the city.

The father of Peleg Sprague of Faneuil Hall, was chairman of the convention. "A good cow may have a bad calf"—and what a "capital calf" must he be, that can't discern the signs of the times enough to foresee the evil of publicly and conspicuously and notoriously vindicating southern slaveholding, and assaulting the abolitionists for rousing the nation to suppress it; and shaking the brute mob by the ears to infuriate them and set them on to the friends of the slave!

Some account of the speakers and debates will be attempted hereafter. One day a storm seemed brewing that threatened the *harmony*, as it is called, of the convention; but it turned out to be wholesome agitation merely. Anti-slavery harmony fears no storm. It is too deeply rooted to be endangered by tempests which shake only its branches. The rooting is storm-proof. Their apparent "discord" is "harmony not understood" by the lookers on in Venice. It is the discord of personal independence and fearlessness of results—and the harmony of great principles and eternal truth whereon anti slavery action will find all honest spirits. We ask no fictitious Union, no sham-harmony, no such harmony as belongs to a slaveholding Union. The Union we want is what will come of free and full agitation and discussion of time-honored iniquities. A few worthy brethren protested against some doings of the convention. We honor their independence and fearlessness—but think that they were mistaken and that they will eventually see it, for they are discerning folks—some of them lynx-eyed.

James T. Austin ventured into the Convention. It chanced that Alvan Stewart touched upon the ineffable meanness of man-thieving—and the more ineffable despicability of acting as caterers and vindicators of this light-fingered economy here in the North.

But more of this at more leisure.

Rev. John Pierpont.

This distinguished writer and poet appeared upon the Anti-Slavery platform at the New-England Convention, and made a speech in vindication of his recusant brethren who stood aloof from the abolition enterprise,—or in other words did what they could to obstruct it. The burden of their defence was, first they wanted *light*. Give them light, said Mr. Pierpont, and they are with you;—we ask but for light. "Give him but light, and Ajax asks no more." Now it seems to us that no greater reproof could be administered—a severer sentence of disapprobation be pronounced than is included in this vindication. Light wanted! and by whom and on what subjects? Why by the learned and titled clergy—the rabbies—the teachers—the luminaries of the land—the sources of other people's light—the fountains whence all others derive their light. They in the dark—the very suns of the time, who will bear the suggestion from an abolitionist as illy as the pope would bear a hint of his fallibility from a protestant! The protestant, learned, educated, doctorated divines of the land of liberty, when the 19th century is in its 39th year, in want of light—their "lamps gone out!" Are they not out of oil? Light on what subject? Why on the first principles of the New-Testament—on the application of the "Love thy neighbor as thyself"—on the "Who is my neighbor." They want to see their way clear to advocate the immediate abolition, by repentance and reformation, of the most diabolical system of enslaving people in America—of stealing and selling little children—of parents selling their own children, yea rearing them on purpose for sale, as farmers do colts or steers and pigs. Poor, benighted doctors, they want a lantern! We want light, said Rev. J. Pierpont; we long for it as the hart panteth after the water-brook. A most singular illustration of the feeling of these men and their conduct in relation to the sunshine every where abroad on this subject. Why they could find light by opening their eye-lids. They could see if they would look. They can see. They do see. They can't shut their eyes to the light that blazes through the land like sun-rise, or like broad lightning. It strikes thro' eyelids that are shut and compressed together between eye-brow and cheek-bone. It can't be kept out by any organic obscuration. The hart after the brook!—a poor dog rather, under hydrophobia, falling into convulsions at the sound of a brook-ripple, or the spout of a water-trough! A bat at mid-day caught out of his nook of concealment. Let them look to it. They want light to see a way to be rid of slavery without repentance and reformation—in other words, without falling into the ranks of the abolitionists—without stooping to follow Garrison.

"And Ajax asks no more."

Ajax was in a fog when he uttered this, thrown on him, if we remember right, by Apollo the very god of day, to keep him from doing mischief to the friends and worshippers of that divinity. Ajax was a heathen, a warrior; but even the heathen fighting man did not want light to see the character of slavery. He would not have defended child-stealing and woman-selling, if Apollo had heaped an Egyptian night onto his head.

It was painful to see John Pierpont, the author of "A Word from a Petitioner," groping for light at noon-day. But he will not long grope. He will write himself into day. The sheen of Pennsylvania Hall, one would think, might show him his way.—It is not light that is wanted: it is singleness of eye—If their eye were single, their whole body would be full of light.

Can they doubt of the guilt of slaveholding? Can they doubt of the justice and safety of immediate abolition? Can they doubt the sin of opposing this? Can they doubt that the abolitionists are, under God, fast bringing it about? Can they think this is not the way, and that there can be any other way under Heaven?—No—no.

Colonization.

There is either a most strange delusion or an obstinate wickedness in men, in relation to this matter of expatriating our colored people—probably *both*—for delusion—"*strong delusion*" generally attends a long course of transgression. We believe, if there is any one crime in this land, on which the Father of the human family looks down with more displeasure than on any other, it is on this deliberate and malicious wrong and insult entertained by a portion of the proud people of this country towards their humbler brethren—a deliberate, premeditated, cool-blooded plot to banish them from their native land and to send them to the most *undesirable spot on earth.* God commands us to love our neighbor as ourselves. Christ our Lord tells us in the story of the good Samaritan, who is our neighbor, and what loving him is, in practice. We ask the reverends and honorables, who compose the official list of N. H. Colonization, if the *good Samaritan would have joined the colonization society?* The question need only be asked. The idea of such a man as he, entering into a conspiracy like this, is so absurd, as to be almost ludicrous on the very face of it. Colonization is *hate* of one's neighbor, of the very deepest and most far-reaching kind.

But the organization is getting to be matter of form merely—it can't act. It may raise contributions of some amount—but no widow's mites—and not from many hands. It is impotent malice now—and kept up, probably, as a set-off effort versus anti-slavery. We are loth to speak severely of the names who compose this *benevolent enterprise*, but cannot help it. If we feel justly towards the plot, we feel *severely*, and must speak as we feel. It is not only a wicked plot against our innocent and injured (ah, injured beyond reparation) brethren—but it is a most mean and dishonorable service, done at the bidding of the slaveholder of the South. He wants to get the *free* man of color away, so that he can the more securely grind down the colored *bond* man. Poor Mr. Observer remarks that "the colored man must have a soil of his own, before he can rise." Pray what does he mean by a soil of *his own*? soil that he *owns*! or a sort of *black soil*! Cant he *own* soil in this country? Truly he can, if these Observers will only get out of the way and let us win him his liberty, and let him work for wages. Free colored people are rising now as rapidly and as palpably as water ever rose in a freshet. They *rise*, as fast as such philanthropists as the Observer *fall*. The Observer's fall is their rise—and his rise their fall. Colored men can earn money and buy and own soil, and do now buy and own it. They need not go to Africa for *soil*. The land they own here is their soil, and the country they are born in is their *native country*. A man's *native* country (this is said for the especial benefit of Observers and colonizationists) is *the country a man is born in*. He can't have but one. He can't be born in one country and have a *native land* somewhere else—in some other country. The land he is born on, and no other, is *his native land*, and it is equally so with colored people, and those who have less or no color. No American, United States-born man *can* have *two native lands*, or can have one without the limits of America. He can no more be born here and have him a *native land* in Africa, than an African, born on the Gold coast, can make him out a native land here in New-England. This is *really so*—there is *no mistake*—there is *no two ways about it*. This is a cardinal point, and it ought to be settled and made clear to the minds of our colonization brethren. They have a strong notion of *restoring* colored people to their *native Africa*—to their own soil, as the Observer calls it—where they can *rise*. The soil of Africa is supposed to be theirs by a kind of nativity, though they were born *here* and their fathers and grandfathers before them, and their fathers not only American-born, in some cases, but "as white," as the African prince said of the Dane—the first creature of that complexion he ever saw—"as white as the very devil,"—not only *white*—but *white slaveholders*—owners of their own children—sellers of their own blood and bones. What soil have they in Africa then, on which they can *rise*? None, unless they go and buy it, which they will never do. And what does the Observer mean by *rising*? He means getting to be governor, councillor, general court man, deputy secretary, dancing master, clerk in a store, dandy,—any of these elevations, which whiteness of outside and total lack of inside, will give folks here.

Now colored people don't want this sort of elevation—all they want is *common liberty—common humanity*—a common sort of *human chance for their lives.* They don't care about rising very high—as to rising out of the dust and dunghill, into which this inhuman people have trodden them, that they will do, as soon as colonizationists will take their feet off of their necks and breasts, where they are now planted. They stand on the very breasts of the colored people and look down and taunt them with incapacity to *rise*—and wickedly say to them, I'll step off of you, if you will creep away to Africa *before* you *rise*. You may go freely—*with your own consent*—mind that—you are not to be forced away—but unless you do *most voluntarily and freely consent*, I shall stand here, with both my Anglo Saxon *hind-feet* plump on your breast bone, where the night mare plants her hoof, shod all round with *palsy*, and you never *can rise* till you rise to the judgment. It is a pity you can't rise in this country—but you see how it is. God has placed you in an *inferior* position; you are evidently *beneath* me and I *above* you. I am your friend. I belong to an "American Union for your race's relief," and also to a "Liberian association auxiliary to said Union,"—and besides, your people, when they stand up straight here and we are not standing *on* them, have an unpleasant fragrance which annoys our noses exceedingly—but as you lay now, *right under our noses*, somehow or other we do not seem to smell you. And moreover we are in the way of evangelizing the world—we've got that work on our hands and are in a hurry about it—and we must take in Africa—and we don't want to go there. The climate is deadly and the people black and inferior, and we are not exactly on terms with them, and we want *you* to do what is to be done there, in the way of evangelizing. You can do it well enough for black people, though you can't *rise* to human level here. We want to colonize you *for the sake of Africa*—the millions of Africa. Oh how our hearts bleed (now we think on't) for poor, benighted Africa! And then, that accursed, bloody slave trade—we want that stopped. Why our Congress declares it piracy. We wont have the market stopped. We'll keep up slavery here, in an improved state. We'll ameliorate, and have it done "kindly"—but that traffic on salt water, must be stopped and you must go to Africa and put it down there. *Q. E. D.*

Committee on Anti-Slavery Petitions.

Honor to the Legislature, that they have referred our petitions to a Committee. What a severe rebuke to Samuel Cushman in Congress—to Patton's resolution—to the New-Hampshire vassals, who voted for it—and to the New-Hampshire previous questions, who laid petitions on the table last year, in our General Court. Why not do it again this year! Ah, circumstances alter cases. *Tempora mutantur, et Nos (inter nos) mutamur in illis.* "Coming events cast their shadows before."

Item.—The Representatives' Hall was denied by the **118** for "an address on the prospects and condition of civil liberty in the United States." No wonder they recoiled from a view of that *condition* and of those *prospects*. Shutting their eyes to them however will not alter them. We understand they have since opened it for an address in behalf of the *Insane* and of an Asylum for New-Hampshire *insanity*. We commend them for their *prudence* in this vote. We think they are *interested*.

We rejoice to see the freemen of our sister State of Vermont boldly maintaining the cause of human rights in this time of their peril. At a district meeting on the 14th instant at Danville, for the purpose of nominating a candidate to represent the district in Congress, the following among other resolutions was unanimously adopted:—

Resolved, That the uncalled for pledge of President Van Buren to veto any act of Congress, tending to the abolition of slavery; and the resolution introduced by Mr. Patton and adopted by the House of Representatives, virtually abrogating the right of petition—manifest a reckless disregard of the will of the people and the rights of freemen, which demands and must receive the strong condemnation of every true republican.

The Temperance Question.

Our philanthropic fellow citizens of the Temperance "fanaticism" are before the Ligislature for relief against *rum*. God speed them. The Temperance reform is vitally essential to the Anti-Slavery cause. You cannot abolish slavery in a rum-drinking community. You cannot effect that moral, spiritual, intellectual reformation which is involved in this enterprise, while the public is excited and brutified by the ardent spirit influence. The community must be *sobered*, before it can be reformed. This is absolutely essential and necessary. Let abolitionists ponder this. The Temperance enterprise is a great, fundamental, preliminary Anti-Slavery measure. It is a *threshold* measure.

What ought the Legislature to do? They ought to go as far for protection of this community, as they constitutionally can. Can they legislate prohibitorily on this subject? Can they prohibit the sale of ardent spirits as a beverage? Clearly if they can in one instance they can in another. If they can to any extent they can to *every* extent. If they can prohibit one man, they can another, and every man. They can prohibit all classes, if they can one class. They can prohibit other folks if they can taverners and retailers. Ought they do it? Why what is the character and necessary effect of rum-drinking, rum-selling, rum manufacture? In character they are *criminal*—in effect *disastrous, ruinous*. It is a crime to drink for the sake of the excitement—it is a crime to feed the appetite for this excitement. It is a crime to manufacture it. Let the petitioners ask the prohibition of all power to intoxicate this community. Families demand it, wives demand it, children demand it, widows who carry about the corses of *living dead* husbands demand it, orphans *with fathers* demand it, the country demands, God requires it. Ask for the whole. If you don't get it this year, you will get it sooner than you will if you ask less and get less. Obtaining less will be obtaining really nothing. Drunkenness will laugh at any thing short of total prohibition.

For the Herald of Freedom.

The Yeas and Nays.

Mr. Editor,—I was pleased to see the names of those who voted for and against opening the Hall of the State House for the anti-slavery society, recorded in your paper. It has been said that the list was not correct; now will you not be particular in making enquiry and see that it be made correct, for I know of many who will be governed somewhat by that record in giving their votes at the next election. For one, I am opposed to organizing a distinct party, but I am decidedly opposed to voting for men who manifest such hostility to free discussion. What safety is there in placing our liberties in the hands of such men? For one, I will vote for a freeman, who holds to freedom, politically and religiously, for universal freedom for the white and the colored, and who feels himself *free* to think and speak, independently of party creeds, whether he be a whig or a Van Buren man.—There are other distinctions of vastly greater moment than those between the present parties. the great struggle is between tyranny and equality, bondage and freedom; the question to be settled is whether we shall be freemen or bondmen.

AN ABUSED CITIZEN.

For the Herald of Freedom.

A Test.

A professor of religion not long since manifested much opposition to Missionary operations. His chief arguments were that God could convert the heathen without our help and that by meddling with things at a distance the cause would languish at home. But when it was asked if it was his prayer to Almighty God in the closet that he would graciously interfere and prevent this missionary spirit from spreading in the churches, he confessed he had not thus prayed. Now why did he not do this? Manifestly, (if he was a true christian) because he could not do it in good conscience. Now I wish to put the question to those ministers and christians who are opposed to the Anti-Slavery enterprize if they can in good conscience before God beseech him to put a stop to the progress of the principles and measures of abolitionists? The friends of the oppressed are prosecuting their work as they believe, under the direction of the God of the armies of Israel, and they constantly look to him for help. But if they are deceived and are in error they will be made to see it in answer to prayer. We ask again if those christians who oppose them pray God to bring the anti-slavery enterprize to nought? JUSTUS.

For the Herald of Freedom.

Suggested by reading the Narrative of James Williams.

America! my tears have flowed for thee. thou favored, sinful land, because of the green abominations of wickedness and cruelty within thee. Grief fills my bosom as I ask, "Where art thou, and what hast thou done? Hearest thou not the cry of thy brother's blood from the ground?" Though thou shouldst say, "I have done no evil," seek no longer to hide from thine own sight this deep delusion. Behold, in the midst of thee, in the heart of thy Republic, the house of human bondage; the mart where human chattels are bought and sold. See, too, the slave factory, revolting idea! such an establishment found within "a short distance of the stars and stripes of the Capitol." Tell it not in Turkey, publish it not where Moloch reigns, lest the cruel rejoice; lest the heathen exclaim with triumph, We are better than American Christians. But how will such corporations stand, when called to close accounts with Him whose are the men, women and children, whom they have wickedly stolen and presumptuously manufactured into articles of merchandize. Do they deny theft, and say, We have acted by commission? Bid them produce their testimonials, written and signed by the same hand which engraved on tables of stone the sacred Decalogue, and gave it to be a rule of conduct for all mankind. And let nothing short of this still the demands of a humane and christian people. Do not mutual interests unite in one bond the North and South, and are they not one in guilt, as in interest? Does not the declaration, "Though hand join in hand, the wicked shall not go unpunished," stand against them? Who compose and support that armed force, who stand pledged to appear in battle array in defence of the South, on the slightest alarm of what? Why, it may be that a number of these goods and chattels will arise, and presuming to be men, assert their "*inalienable rights.*" Where sleeps the martyr who fell defending these sacred rights? Say North, hast thou nothing to do in all this? "Is not the blood of poor innocents found in thy skirts?" And whose hand will it be required? Shame covers me as I ask again, Where, in all this boasted land of freedom, is the spot on which one, even suspected of holding no legal right to himself, can repose, though on the mossy turf, secure from molestation, if sought by the Genius of Slavery?

See that wretched fugitive, who, pursued by hounds, and yet by them permitted to escape from slavery, (sure dogs are not devils) directed by a star and supported by an Almighty arm

lately entered our borders. Faint and way-worn, he found friends; yet, in the midst of them, he was not considered safe from the pursuit of creatures wearing the form of men, thirsting for a brother's blood. The broad Atlantic must bear him to an asylum.

Waft with propitious gales, ye heaven-blown breezes,
The gallant sails! gently glide ye waters—
'Till on that shore, where the God of freedom
Claps and expands his ample wings exulting,
His weary limbs find rest.

But how shall rest his high and benevolent soul; will not the flood-gates of that soul rise daily and nightly, and vent in chrystal torrents his sorrows, as he remembers the wife of his youth and the children of his love, still retained within the oppressor's grasp? Nor will his sympathy stop here; for he has seen greater abominations than are practiced toward them. He will feel for the woes of his kindred, however remote, and his acquaintance "sitting in darkness and the shadow of death, being bound in affliction and iron." O Slavery! system of wrongs and horrors scarce yet revealed. Ye Halls of Congress, Freedom's boasted Halls! will ye become whited sepulchres, where perish the liberties and name of a nation? Secure against the glorious beams of day your portals of light, and when evening shades close around you, forbid to be trimmed your extinguished lamps, let your tapers dimly burn, and conceal, if you can, the guilty, cowardly, imbecile specks of humanity there assembled. Appointed to concert and adopt measures for securing the best interests of a confiding community; see them, influenced by childish and false notions of honor, engage in fierce and fatal combat. Durable stigma! See them turn their backs at the cry of the needy—trample petitions beneath their feet, or cast them aside unread, unheard. Not so did a heathen Monarch; tho petition of A WOMAN moved his majesty, and he granted her request. What but guilt, cowardice, or culpable ignorance forbids an ample power to act on its own prerogatives, when called to consider and act in favor of a righteous cause. Is it not true that, instead of altering and *amending*, they sustain "laws framed by iniquity," and violate such as should be religiously observed. Where lies the security of a people when *such dignities* control this government. That there are honorable exceptions in this assemblage let it be gratefully acknowledged. Heaven preserve them to move like stars their onward course, shining brighter and brighter, though mists, fogs and storms dim, obscure and threaten our moral and political horizon.

Men, honored as ministers of the everlasting gospel, how read ye the life-giving words contained in this gospel, who strive to draw from it arguments in support of the hydra system of abominations—slavery. Why do ye not stumble upon the golden rule, "all things whatsoever ye would that men should do to you do ye even so to them. Thou shalt love thy neighbor as thyself"—and others of like import; together with the many denunciations against oppression which stand in their way, and fall from your purpose, ere you reach an argument in support of *such a system*. Never can the pages of eternal truth be brought to cover such wicked imposition.

How many among the heathen can it be reasonably expected will be converted from idolatry, and brought to a saving knowledge of the truth, through the agency of those who gather their rich donations from the unpaid earnings of the *slave*, in an enlightened land, calling itself *Christian*. Hear the word of God by his prophet. (Isa. 61:8.) "I hate robbery for a burnt-offering." Can robbery be more acceptable in the work of evangelizing the world than for a burnt-offering? Will he not reap woe rather than reward who "useth his neighbor's service without wages, and giveth him not for his work"?

Brothers and sisters in the Church of Christ, who (with warm professions of regard for the slave) stand opposing the measures of abolitionists, and yet devise and propose no other, adequate to meet their object; will you allow that a vast multitude of those whom Christ will own as his brethren, have been, and still are, *slaves*. Now what are you doing to redeem from toil and labor unrequited—from hunger and nakedness, sickness, imprisonment, and death, those suffering disciples? To say nothing of the exclusive mass who, as fellow beings bound to an immortal existence, have just claims on our united and active sympathy. "Verily I say unto you inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25, 45. What mean these fearful words, and to whom will they apply? American churches awake! "Behold the judge standeth at the door, his reward is with him and his work before him." Citizens of the North. Sons and daughters of a free republic, beware how you endanger your own precious liberties, by encouraging and upholding slavery and oppression in any form or any place. Nor think this an idle warning while the poor Indian, stung to the soul by the deceit and treachery of the avaricious white man, cries out of the abundance of his wrongs—or the African slave toils and bleeds under the lash of a fiend assuming the garb of a saint. Their cries borne on aerial waste, unheard or unregarded by human ear are lodged in the ear of Omnipotence. He knows their sorrows and the guilty authors of their griefs. Call in the testimony of all history, ancient and modern, and show where were the nation or people among whom injustice and oppression had become leading sins, who were not visited with heavy judgments unless preceeded by repentance and reformation. Ancient Babylon trafficked in "slaves and the souls of men," and who can say but slavery might have been viewed as "the corner stone of her republic." If so the event has long since shown that it was neither hewn from, nor founded on the "Rock of Ages," for "in one hour her judgment came."

The arm of retributive justice once raised against its guilty subject, what power can withstand? Angel of Mercy! stay if possible that arm, and see if a nation will repent. MARIA.

For the Herald of Freedom.

Mr. Editor,—Although the abolition of slavery, as we are told by its advocates, is surrounded by insurmountable difficulties, yet there is one thing that would most effectually remove them all. Take away from the system the "golden charms" that cluster around it; let it no longer put coin into the robber's pocket, but annually extract therefrom a small sum to eke out the subsistence of his stolen goods and chattels, and a most wonderful change would immediately take place in the views and feelings of the friends of "peculiar institutions" both north and south. The beauties of the patriarchal system would suddenly vanish into "thin air," and that system, which is made by its advocates to "look beautiful in the distance" would stand out to view an object of the deepest disgust on which the eye could not repose without pain. It would appear, especially to its present advocates, perfectly odious, without a single redeeming quality. The southern despots would be in as great haste to get rid of it, as Pharaoh was to drive out the children of Israel after the first born of Egypt were slain. The fear of the fatal consequences of emancipation would no longer imbue with cowardice the friends of "peculiar institutions," and even the most delicate female would feel no partiality to falling into hysteric fits, when calling to mind the consequences of emancipation. Our cowardly gentry would undergo as great a change in feeling as did the planters in Antigua. When they learned that the British Parliament was inclined to emancipate the slaves, they instantly became the most consummate cowards. They saw certain destruction in the liberation of the slaves, and most movingly did they beseech Parliament to save their wives and children from massacre and their own throats from being cut from ear to ear. But they soon learned that by emancipation they should get ready cash. The "sight of the *silver*" calmed down their distracting fears and inspired them with a courage scarcely ever before parallelled. They forgot their wives and children, nay, even their own throats, "except to use them stoutly in bawling for emancipation to come." So our "fearful souls" would "fresh courage take," and become the bravest of the brave. The prospect of "devastation and bloodshed" of which the "Southampton tragedy would be but a faint type," would have no terror at all for them.

Any one possessing common sense can most clearly see, that if slavery were divested of its present profits—did it no longer feed the planter's lust of power or his lust of gold, the slaveholders would be as eager to get rid of it as they now are to retain it. This fact most clearly proves that the foundation of slavery is supreme selfishness. In odious, detested selfishness slavery originated, and it has kept it in being to the present time. Now, are not the advocates of "chains and whips" secretly ashamed of the foundation of their favorite system? They most certainly are; they furnish us with evidence of this fact. They feel in regard to slavery pretty much as the toper does respecting drunkenness. He would doubtless say "I am as much opposed to" drunkenness "as any body." A sense of shame prevents him from openly advocating excessive drinking. From similar reasons the friends of oppression are compelled to preface their defence of chains and whips by, "I am as much opposed to slavery as you are." This declaration furnishes the evidence that they view the practice of enslaving and trafficing in human beings in "the freest land in the world," in its true light. They know slavery to be an odious system of sin and wrong, and they dare not risk their reputation by becoming its undisguised advocates. The declaration of slavery's supporters abundantly proves, that they see republican slavery to be an odious, wicked system. While they are compelled, by a deep sense of the flagrant injustice of slavery, to declare they are as much opposed to it as any body; while their influence has all gone to sustain it, who have hitherto prevented it from being now numbered among things that *were*, we cannot acquit them of wilful sin. Their acknowledgments plainly prove that they go exactly counter to the dictates of conscience. They know the right, and declare their opposition to the wrong, and yet the wrong pursue. Their pretended opposition to slavery only adds to their guilt, by making them inconsistent and hypocritical. They have 'sinned and also dissembled.' They have turned away their ears from the calls of justice and mercy, have steeled their hearts against the wants and the woes of bleeding humanity, and have stifled the tender sympathies of human nature, lest the fears and groans and blood of slavery's victims should move them to redress their wrongs.

FRANKLIN.

More Congressional dignity.—Downing of Florida assailed Biddle; Biddle charged his assailant with falsehood; and Downing caught up some missile and attempted to rush upon Biddle, but was arrested by some of the members. It is much to be regretted that the very memorable name of *Downing* should be so disgraced. Major Jack must disavow any connection with this chap.

The Connecticut Legislature

At its late session passed an act entitled:

"An act for the fulfilment of the obligations of this state, imposed by the constitution of the United States, in regard to persons held in service or labor in one state escaping into another; and to secure the right of trial by jury in the cases herein mentioned. Sec. 1. Provides that when any person held to labor or service in any state or territory of the United States shall escape into this state, the person entitled to his service may have a habeas corpus to bring him before a Judge or before the county or superior court, if in session, or if in a city, before a city court. 2. The proof to obtain this writ shall be the affidavit of the applicant stating the facts. 3. On bringing in the person, the Judge or court may hear the case, and if necessary, adjourn the hearing, committing him to the custody of the Sheriff or taking bond for his appearance. 4. If requested by either party, the trial shall be by jury of 12 men. 5. If on trial the court or jury find that the claimant is not entitled to his services, may discharge him from custody and award damages. If they find the applicant entitled to his service, the court shall grant a certificate to that effect, and allow him to take him back to the state where he belongs. 6. This certificate shall be sufficient authority to remove him through and out of the state. 7. The fees to be paid by the claimant. 8. No Justice nor officer of this state shall grant any warrant unless authorised to issue the writ of habeas corpus, on penalty of five hundred dollars. 9. No person shall remove any such person from this state except as aforesaid on penalty of five hundred dollars."

If there is any defect in the bill, it is in not requiring of the claimant adequate security for the costs and damages in case he fails to take out his claim.

It has also repealed the Canterbury negro law, or black act.

The following resolutions on the subject of slavery and the annexation of Texas to the Union, passed both houses of the General Assembly:

State of Connecticut—General Assembly, May Session, 1838.

"*Resolved*, That we, the Senate and House of Representatives in General Assembly convened, do, in the name of the people of this state, solemnly *protest* against the annexation of Texas to this Union.

Resolved, That Congress has, by the constitution, power to abolish slavery and the slave-trade in the District of Columbia and the territories.

Resolved, That it is the duty of Congress to exercise the same, as soon as it can be done consistently with the *best good* of the *whole* country.

Resolved, That his Excellency the Governor be requested to forward a copy of these resolutions to each of our senators and representatives in Congress."

The following resolutions on the liberty of speech and the right of petition, reported by a joint committee were passed by both houses of the General Assembly:

"Whereas, the House of Representatives of the United States, did on the 21st day of December last, adopt the following resolution, to wit:

'*Resolved*, That all petitions, memorials, and papers touching the abolition of slavery, or the buying, selling, or transfer of slaves in any State Territory, or District of the United States, should be laid on the table without reading or reference, or printing, and that no further action whatever should be had thereon.' And whereas, the said resolution is a virtual denial of the right of petition, and also subversive of the freedom of debate; and whereas, in enforcing such resolution the said House of Representatives have infringed upon the rights of the people of the state of Connecticut, by refusing to hear or consider the petitions of a large number of the citizens of this state: Therefore,

Resolved, That we, the Senate and House of Representatives of the state of Connecticut, in General Assembly convened, do in the name of the people of the state of Connecticut, solemnly protest against said resolution as an usurpation of power, in violation of the spirit of the constitution of the United States, subversive of the fundamental principles of free government, at war with the prerogatives of the people, and dangerous to the Union.

Resolved, That while we recognize the peculiar rights of other members of this confederacy, we cannot consent to any interference with the rights of the people of this state.

Resolved, That this assembly do hereby request the Representatives in Congress, from this state, to use their best exertions to cause the said resolution to be rescinded; and that his Excellency, the Governor, be requested to transmit a copy of the foregoing preamble and resolutions to each of our Senators and Representatives in Congress, with a request that the same may be laid before that body."

It is remarkable that we do not find in the Connecticut papers, political or religious, a single remark, pro or con, respecting the right or wrong, policy or impolicy, of these important movements in favor of liberty and human rights. The truth of the matter doubtless is, that the editors are astounded at the progress of public opinion, and dare not say what they think.—*Eman.*

From the London Morning Chronicle.

Anti-Slavery Meeting

In Dublin, Ireland, April 21, 1838.

A most numerous and respectable meeting was held at the Rotunda to-day, for the purpose of calling upon the Irish constituencies to use their influence with their representatives in order to give success to the intended motion of Sir Eardley Wilmot for the termination of the apprenticeship system.

About half-past one o'clock the lord Mayor was called to the chair, shortly after which Mr. O'Connell made his appearance upon the platform, which was hailed with the heartiest applause. It was remarkable that all those from whom apologies were stated to have been received were Conservatives—the Recorder, Sergeant Jackson, Mr. Litton, &c.

The first resolution was moved by Mr. Perry, a member of the society of Friends. It declared the abolition of slavery a matter right, and stood totally separate from and above all consideration of party. Mr. O'Hagan, the editor of the *Newry Examiner*, seconded this resolution in a very powerful speech, in which he exhibited the monstrous fallacy of arguing a contract in bar of a sacred right.

The second resolution expressed regret at the conduct of those Irish members who had voted against Sir George Strickland's motion and tendered thanks to those who had vindicated the honor of Ireland in the matter. Mr. John Armstrong, a member of the bar, was the mover of this resolution, and in the course of a very effective speech he complimented Mr. O'Connell, not only for his conduct on this question, but for his signal and unceasing advocacy of the great principles of civil and religious liberty, without reference to sect, caste, or color. The speaker is a protestant, and the compliment was heartily responded to by a meeting that was certainly, to some degree, tory in its views. Mr. Peter Purcell seconded the motion in a short speech.

The third resolution declared the necessity of joining the Scotch and English people in their exertions for the immediate abolition of the apprenticeship system, as one calculated, by degrading and exasperating the negroes, to unfit them for that liberty of which it was intended to be preparatory. The motion was made by Mr. Torrens M'Cullagh, in a very masterly speech, in which he was more free of well-tempered censure upon the Irish voters in the late majority than the other speakers. Mr. Dillon followed.

Mr. O'Connell was then called upon, and the call was re-echoed by the renewed cheers of the vast assembly. There was nothing very new in his arguments, facts or illustrations. But these told powerfully upon the audience; and, for my own part, I must say that I never heard the learned gentleman speak with more good taste or animation. He avowed his anxiety for the stability of the present government; but declared emphatically that if he were called upon to choose between their official security and a right vote affecting the claims of humanity and justice, as in the present instance, he would cling to principle, and let the consequence be upon the heads of those who would perpetuate a great national sin. The declaration called forth tremendous cheering; and the learned gentleman concluded by moving a resolution calling upon the people to petition for the immediate abolition of slavery, by whatever name it might be called. The motion was seconded by Mr. James Haughton.

A vote of thanks to the Marquess of Silgo and others who declared their determination to liberate their apprentices in August next having passed, it was resolved that the petition of the meeting should be entrusted to the noble Marquess for presentation in the Lords, and Mr. O'Connell for presentation in the Commons. Mr. Purcell having been called to the chair, in the room of the lord Mayor, the usual vote of thanks was passed to the chief magistrate, and the meeting separated.

Barbados,

We learn from the West India papers, that the bill for the abolition of the apprenticeship in the island of Barbados on the first of August next has passed the legislature with one dissentient vote, and has received the assent of the governor. It will be forwarded to England immediately. The Antigua Weekly Review of May 22, says—

"With regard to Barbados, it may be said, that she has been goaded to it by the abolitionists at home, but this is not true. Symptoms of a decided change of opinion in favor of freedom have been perceptible in the public prints of that island, and elicited from private opinion in conversation; and it is to the honor of that country that the legislature passed their bill, after it was known, that parliament had negatived Sir George Strickland's motion for an immediate abolition of the apprenticeship—after ministers had declared that the imperial act was an inviolable contract in part of compensation, and even that it would be an injury to the apprentice himself to emancipate him."

In the Bridge-Town New-Times of May 11th, is a speech of the Lord Bishop in the legislative council, stating that he was absent from the island on a visitation to his diocese, when the other members recorded their opinion as to the expediency of abolishing the apprenticeship in 1838, and his desire to record his entire concurrence in the resolution.

"I am satisfied," says the Bishop, "that the measure can be safely carried in this island. I must confess, too, that I am unwilling that Barbados should be behind any other island, especially in a measure which may be carried both safely and justly, and where its example may be of such beneficial consequences. The legislature of Tortola has passed the act of abolition. At Nevis the act has passed. At St. Christopher's the council are in favor of its passing. At Antigua, which I visited last year, I found that every thing was proceeding quietly and regularly. I found, too, the planters in high spirits and some estates which had been given up, restored, and the small patches and tenements of the free people, commencing last year, now in a very satisfactory state of cultivation. An estate was purchased by Sir Henry Martin for about £9,500 currency, being about £3000 more than he had offered a few years previously."

The following is copied from the New-Hampshire Patriot of January 21, 1822.

"Died in Dover, Mr. Dover Gage, a respectable black man, at a very advanced age. He and his sister were stolen from his parents in Africa, while playing a short distance from his home, by some of those miscreants in human shape who violate the rights of their fellow men, and make slaves of those whose complexions the God of all may have tinged with a darker hue than their own. He lived, from his youth, useful and respected. But it seems to have been the peculiarly hard fate of Mr. Gage to have been denied a home where his own choice or that of his friends would have fixed him; for scarcely had he been placed in his grave, ere his body was again stolen, and, it may be supposed, by his unrelenting white persecutors."—*Straf. Reg.*

Unusual event and interesting Ceremonial.—Mrs. Manchim presented her husband in this city, 10 days ago, with *three sons at one birth!* Parent and children are all doing well. The event was duly celebrated on Sunday last (on the 8th day, according to the Hebrew Ritual,) by the circumcision and naming of the three strangers, Isaac, Daniel and Jacob—(see the 17th chapter of Genesis)—upon which occasion, Dr. Cohen, in a very impressive address, pronounced the event without precedent among the people of this nation. The whole ceremony was unique to strangers; and very interesting to all the witnesses. As the rite was performed with each infant, a neat silver medal, with the name inscribed, and hung with a different colored ribond, was thrown over the neck of each to distinguish him from his brethren. A plentiful entertainment, and some fine sacred music, closed the ceremony.—*Richmond (Va.) Enq.*

Dutee J. Pearce made a personal attack on Mr. Thurston, an estimable citizen of Newport, a few days since. He and his partner was conversing with Mr. Thurston on the merits of the case of the captain of the French ship Alexandre, Mr. Pearce being retained as counsel by the French vice consul, when Mr. Pearce replied to Mr. Thurston's reasonings, by a real *knock down* argument. Being a stout athletic man, he seized him by the shoulder, threw him over the steps of the hotel, and in that position continued to beat him in the face and eyes, till the by-standers felt it to be their duty to remove him!—*Mer. Jour.*

A sad accident occurred the other day in Jaffrey, which should be a warning to children. It seems that a young miss, 12 years old, the daughter of Mrs. Chapman, who attended the school at a short distance from the village, having arrived in the morning before any of the other scholars or the teacher, attempted to enter the house by raising a window, which she reached by the aid of a beam of wood placed against the building. As she was climbing in, the window fell—caught her by the neck, and strangled her. In this situation she was discovered by her school mates.—*Keene Sen.*

Church burnt by mistake.—The Methodist church at Kirkland, Ohio, was destroyed by fire on the night of the 23d ult. It stood near the Mormon temple, and was set on fire by an incendiary, whose desire was to burn out the Mormons. This is a pretty fair exemplification of the even-handed justice dispensed under the Code Lynch.

The damages laid for the destruction of Pennsylvania Hall, are $100,000. A jury of six persons has been appointed by the court to assess the same.

The Northern Frontier. Hostilities on our Canada frontier have again commenced. The sanguinary spilling of the blood of some of the insurgents, was not a piece of good policy, to say nothing of its inhumanity. That will not soon be forgotten.—*Zion's Herald.*

The bills of the Newbury bank at Wells River, are received at the Suffolk bank in Boston.

The abolition question is beginning to agitate Mississippi—in connection with political movements. The democratic papers charged the whigs with favoring abolitionism. The whigs denied the charge, but were successful in the election.

OBITUARY.

Died in Exeter, on Thursday of last week, the Hon. GEORGE SULLIVAN, aged 65. He was a son of Gen. John Sullivan of the revolutionary army; was graduated at Harvard University in 1790; studied and pursued the profession of the law; was appointed to the office of attorney-general in 1816, the duties of which he continued to discharge with great ability and to the entire satisfaction of the public for nearly twenty years.

In Exeter on Wednesday of last week, Mr. John Cook, a soldier of the revolution, aged 80.

In Nottingham, June 7, Mrs. Harriet Cilley, 58—widow of the late Jacob Cilley, Esq. and youngest daughter of Gen. E. Poor, of the army of the revolution.

In Brownington, Vt. May 13, Hon. Elijah Strong, aged 76.

In Beverly, Ms. June 1, Sergeant Wm. T. Manning, a soldier of the revolution, aged 81. He was born in Virginia, and came to this part of the then colonies when about 15 years of age.

In Wellsville, Ohio, May 2, Rev. Thomas Edgar Hughes, aged 69. He was the first minister of the gospel that was settled north of the Ohio river.

The Rev. Martin Ruter, D. D. superintendent of the Methodist Episcopal mission from the United States of the North, died on the 16th ult. at Washington, (Texas.) A public meeting was held and resolutions adopted expressive of regret for his demise, and sympathy with his friends and relatives in the United States.

In Boscawen the 10th instant, Mary P., wife of Jacob R. George, aged 49.

In Cambridgeport, Maj. Leonard Parks aged 78, a soldier of the revolution.

In France, May 17, Prince Talleyrand aged 84. He was a distinguished statesman under Louis 16th, and under every kind of government since adopted in France.

The MONTHLY CONCERT of Prayer for Slaves and the peaceful abolition of American Slavery, on *Monday evening next*, at the Lecture Room of the South church, at 1-4 before 8 o'clock.

The MONTHLY MEETING of the Concord Female Anti-Slavery Society will be held at Mrs. I. H. CURRIER's on Wednesday next, at half-past two o'clock, P. M.

Notice.

THIS is to forbid all persons harboring or trusting the widow Eunice Calef on my account after this date, as I shall not pay any debt of her contracting. I have boarded with her in times past, but have now left her house.

JOHN DOWNING.

Chester, June 9, 1838.—3w.

POETRY.

From the Advocate of Freedom.

A Sketch.

BY JAMES HENRY CARLETON.

I'll ask one simple question—
There stands a man created by the God
That form'd the arch of heaven—that made the sea—
The teeming earth, and every living thing,
And when his work was done, pronounced it good.
God is a righteous God!
That man breathes the same air that others breathe—
Is warmed by the same sun—chilled by the cold—
His hunger is appeased by the same food—
Can feel like joys—is subject to like pains—
Has every sense that other men possess—
Has the same passions—impulses—desires—
Can love—and sympathise—and hope—and fear—
And is ambitious—thirsteth after fame—
Panteth for glory—and has lofty thoughts—
And ardent longings to be great—the same
As dwell within the breasts of other men.

He is a husband,—has a wife he loves—
And she repays that love with adoration;—
And the same ties are cluster'd 'round his heart
And interwoven with his very life—
That others feel.

He is a parent too—his little ones
Are dear to him—Yes! very dear to him;
And their sweet prattle—and their noisy glee—
And sportive gambols—make his woes seem light—
And make him feel that life is less a load—
He loves his children.
When their little tongues
First lisped "*my father!*"—how the tones did thrill!
And echo through his soul.
They are the same
In every point of view—the same to him
As other parent's children are to them.
HE IS A SLAVE!
The husband—wife—and little ones—*are slaves.*
Are held in bondage too by *christian* men,
And their inheritance is—*whips* and *chains.*

My fellow mortals!—you who must appear
At the same Bar—before the Almighty God
With them—and me—where there's no difference made
Between the black and white—the rich and poor—
Master and slave—the oppressor and oppressed—
Where all will stand upon an equal ground,
Before a judge who knows no partiality,
I pray you answer me—say
Is this right?

I'll ask one other question.
Is't not enough that they do toil and smart,
And wear their fetters—bear their griefs together?
No, no!—but they must part and still—*be slaves.*
This little family whose only joy
And comfort is each other's company,
Must now be severed—yes! this living chain
Whose every link is feeling hearts—must break—
And they be scattered.
Husbands! Fathers! Men!
If in your bosoms there is left one drop
Of blood that carries pity through your veins,
Look on this picture, (blotted though it be,)
And let your conscience feel its homely truths:—
And then before your God—and by the hope
You have in heaven, answer—
Is this right?

Look on that frantic woman—see her tears
As she clings to the children that she loves.
Behold her manacled hands raised towards heaven,
And hear her supplications—hear her plead
That they'll not part the mother from her babes.
—The knotted lash that tears her quivering flesh
Answers the prayer. Now tell me—
Is this right?

And see that manly bosom—how it heaves
With griefs unutterable! See the gushing tears
Roll down his cheek!—He weeps—ay you would weep
Were your heart wrung with anguish as is his.
He is the father of those crying boys
Now running to him for a last embrace:—
He is the husband of that bleeding form
He's folding to his bosom:— * * *

It is past.
That was their last farewell.
They're parted now
Yes—torn asunder—never more to meet
This side the grave.—I ask you
Was it right?

ORONO, May, 1838.

MISCELLANY.

President Edwards on Slavery.

President Edwards of Andover, delivered an anti-slavery discourse at Andover, of which a correspondent has given us the following sketch. Although the professors of Andover do not connect themselves with any party on this subject, yet it is important that slaveholders and their apologists should know that they are opposed to slavery, and believe the Bible condemns it.

Andover, April 11th, 1838.

Mr. Editor.—I am pleased to inform you that President Edwards gave a thorough abolition discourse in the Seminary chapel last Sabbath, from Col. 4: 1. "*Masters, give unto your servants that which is just and equal?*" After making a few preliminary observations, he proceeded to the consideration of the subject of the text under the following heads:—

1. It is injustice in masters to treat their servants as beasts of burden. They are rational beings made in the image of God.

2. It is injustice in masters to treat their servants as "things and chattels"—to hold them as property. This is taking from them not simply their property and their time, but themselves.

3. It is injustice to hinder servants from reading the Bible and assembling together on the Sabbath. God has commanded them so to do, and he who prevents it, places himself between the servant and the performance of his duties towards his God.

4. It is injustice to sell them, to deprive them of their wives and children, and thus to break up the social relations of life.

I once heard a clergyman publicly state before an assembly of ministers, that he bought and sold men and women, and had no qualms of conscience at all upon the subject. This is the great crying sin of our country, and it is the duty of all ministers especially to examine into the nature of it. The conscience of thousands in the land is now bleeding upon the subject. Some are for stifling its voice: but it can not be done. Conscience will speak out, and so speak that the whole nation will hear and act.

5. It is injustice to withhold from servants their wages. Every man has an inalienable right to the fruits of his own toil.—This is the voice of inbred nature. It is injustice to withhold their wages in part, as well as in whole, or to delay paying them when due.

6. It is injustice to overwork servants—to deny them a sufficient quantity of wholesome food—time for sleep and relaxation—for the improvement of the mind and the heart. No earthly considerations whatever will justify one in withholding from his servants these privileges."

Our correspondent adds,—This is but an imperfect skeleton of the sermon, but I presume it is sufficiently full to give you a correct idea of the sentiments of the worthy President upon the momentous subject of slavery. All that we ask, is, that he will pursue the same decided course in regard to this sin that he has done in regard to intemperance. If there was need of associations, the sending forth of lecturers, and the circulation of papers through the length and breadth of the land, to give the death-blow to the monster intemperance, how much more urgent is the call for the combination of the influence of the virtuous and philanthropic in every possible way, to destroy the hydra-headed monster, slavery?

N. E. Spectator.

Prejudice against Jews.

We recommend the following to the attention of Mr. Noah of the 'Evening Star,' and beg him, when next he would indulge in sneers and sarcasms at the expense of the people of color, to forego such prostitution of himself to base purposes; and rather to remember the deep degradation to which his own brethren the Jews, are exposed in different parts of the world. It is foretold that the day shall come when the chosen people of God shall again be gathered in from all nations—and that Ethiopia shall stretch out her hand unto God. Are not both events equally characteristic of the benevolence of Him who hath said it—and should they not be equally an object of desire to every lover of man?—*Colored American.*

"Among the inhabitants of Egypt, as well as in other portions of the world, the poor, despised, down trodden descendants of the chosen people, appear to share largely in their national degradation. They are not allowed to wear clothes of the same color as the other people; and all their garments are black, or dark blue or brown—as far as possible from the gay and gaudy colors worn by the ostentatious Turks. The poor Jews are obliged to walk along the by-paths, and choose to avoid the highways as much as possible, to escape the indignities which are otherwise sure to be heaped upon them. They also, as much as practicable, avoid the day, and may be seen crouching through the streets at night, as though they were afraid of being apprehended. The Turks appear to be their peculiar enemies; and if accidentally they touch their garments against a Jew, they repair immediately home, change their robes, and perform ablution, deeming twenty-four hours a little enough time to become purified from such contamination. How strangely and how strikingly may we view the hand of God in his dealings with this people! But only one portion of the prophecy is yet fulfilled. The children of Israel are indeed scattered abroad; their land the possession of the infidel; their national character blotted out; their very name a hissing and a by-word among all people under heaven. But the same sure word of prophecy which declares all these things, also declares, that the people of God shall be gathered in from all nations of the earth, and reinstated in their country, and become even more glorious than in the days of their former splendor."—*Buckingham.*

A CONVERSATION ON CONSCIENCE.—A few friends accidentally meeting one day, were led in conversation, to conclude that some men had no conscience. "There is neighbor T.," said one of them, "who has borrowed from me no less than three umbrellas, and he seems to make no conscience of bringing them back." "Ah!" said a student, "I have had several such neighbors, until my library almost consists of odd volumes." "The case is bad enough," said a mechanic, "but not so bad as mine, for I have been working for the rich Mr. F. for the last twelve months, and he has so little conscience that he always puts me off when I ask for payment." "Well, well," said a physician, "I have always found that men had less conscience in paying the doctor's bill than any thing else." "Excuse me, sir," says a country clergyman, "If I doubt your conclusion. I labor hard, and live poor, and although I am always descanting on the pleasure of a good conscience, that is, a conscience which accuses us of no neglect of duty, yet I seldom find parishioners with conscience enough to remember the poor parson's quarter day." While this conversation was going on, the publisher of a newspaper stepped up, and remarked:—"Gentlemen, none of you have as much cause to complain as I have. I go to the expense of buying presses, types, and paper; I send out a weekly sheet of religious news and yet some of my subscribers have never made it a matter of conscience to pay me a cent for the last three years. And when I send them a bill, they threaten to cease their patronage, if I dun them." At this, most of those present agreed that it was very true that many had very little conscience in paying for a newspaper.

Literature of the South.

"The literature of the world is against us," say the slaveholders; and hence their endeavors to get up a literature of their own. The following extract from the prospectus of the "Southern Literary Messenger," to be published at Richmond, Va., may serve to give us some idea of their literary condition and prospects:

"The *South* peculiarly requires such an agent. In all the Union, south of Washington, there are but two literary periodicals! Northward of that city, there are probably at least twenty-five or thirty! Is this contrast justified by the wealth, the leisure, the native talent, or the actual literary taste, of the southern people, compared with those of the northern? No: for in wealth, talents and taste, we may justly claim at least an equality with our brethren: and a domestic institution exclusively our own, beyond all doubt affords us, if we choose, twice the leisure for reading and writing, which they enjoy."

A sorry comment upon the *closing theory* of the writer, is furnished by his *previous facts.* "Reading and writing," in order to be good for any thing, must be joined with habits of *industry*, elevation of sentiment, and *vigor of intellect.*" Are these qualities produced by the mean effeminacy of living upon unpaid labor? No. If the South would have her "twenty-five or thirty" "literary periodicals," and a population to make use of them, she must give schools to her laborers, learn her working men to think, and her thinking men to work, and no longer seek to separate dignity of character from useful employment.

Extraordinary Instance of Gambling.

It is well known on the Western waters, that the firemen and other hands employed upon the boats, spend much of their time in playing cards. Of the passion for gaming thus excited, an instance has been narrated to us upon most credible authority, which surpasses the highest wrought fictions of the gambler's fate. A colored fireman, on a steamboat running between this city and New-Orleans, had lost all his money at *poker* with his companions. He then staked his clothing, and being still unfortunate, pledged his own freedom for a small amount. Losing this, the bets were doubled, and he finally, at one desperate hazard, ventured his full value as a slave, and laid down his free papers to represent the stake. He lost, suffered his certificates to be destroyed, and was actually sold by the winner to a slave dealer, who hesitated not to take him at a small discount upon his assessed value. When last heard of by one who knows him, and who informed us of the fact, he was still paying, in servitude, the penalty of his criminal folly.—*Cincinnati Express.*

Who can wonder at the passion of the negroes for gaming, when this practice is general among the whites? We know not which is worst, the drunkard or the gamester. The former is generally a fool, the latter always a knave.—*Colored American.*

Picture of a Demagogue.—The demagogue is usually sly, a detractor of others, a professor of humility and disinterestedness, a great stickler for equality as respects all above him, a man who acts in corners, and avoids open and manly expositions of his course, calls blackguards gentlemen folks, appeals to passions and prejudices rather than to reason and is in all respects a man of intrigue and deception, of sly cunning and management, instead of manifesting the frank, fearless qualities of the democracy he so prodigally professes.

The man who maintains the rights of the people on pure grounds, may be distinguished from the demagogue by the reverse of all these qualities. He does not flatter the people, even while he defends them, for he knows that flattery is a corrupting and dangerous poison. Having nothing to conceal, he is frank and fearless, as are all men with the consciousness of right motives. He oftener chides than commends, for power needs reproof and can dispense with praise.

He who would be a courtier under a king is almost certain to be a demagogue in a democracy. The elements are the same, though, brought into action under different circumstances, ordinary observers are apt to fancy them the extremes of opposite moral castes. Travellers have often remarked, that Americans, who have made themselves conspicuous abroad for their adulation of rank and power, have become zealous advocates of popular supremacy, on returning home. Several men of this stamp are, at this moment, in conspicuous political stations in the country, having succeeded by the commonest arts of courtiers.—[Cooper on American Democracy.

It may be thought that if slavery were abolished at the South and the Southern people should become more enterprising, as would be the natural consequence, the North would suffer from the loss of southern trade. Nonsense. The continued depression of the South is not necessary to the prosperity of the North. The North would be benefitted, not injured, by the advancement of the South. What is true in Christianity is also true in Political Economy: "Whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it."

Manners in Missouri.

A member elect of the lower chamber of the Legislature of this State, was last year persuaded by some wags of his neighborhood, that if he did not reach the State House at 10 o'clock on the day of Assembly he could not be sworn, and would lose his seat. He immediately mounted, with hunting frock, rifle and bowie knife, and spurred till he got to the door of the State House, where he hitched his nag. A crowd were in the chamber of the lower House on the ground floor, walking about with their hats on and smoking cigars. These he passed, ran up stairs into the Senate chamber, set his rifle against the wall, and brawled out 'strangers, whars the man what swors me in?' at the same time taking out his credentials. 'Walk this way,' said the clerk, who was at the moment igniting a real principe, and he was sworn without inquiry.—When the teller came to count noses he found that there was one Senator too many present; the mistake was soon discovered, and the huntsman was informed that he did not belong there. 'Fool *who!* with your corn bread!' he roared. 'You can't flunk this child, no how you can fix it. I'm elected to this here Legislatur, and I'll go agin all banks and eternal improvements, and if there's any of you oratory gentlemen wants to get skinned, jest say the word, and I'll light upon you like a nigger on a woodchuck. My constituents sent me here, and if you want to floor this two legged animal, hop on, jest as soon as you like, for though I'm from the back country I'm a leetle smarter than any other quadruped you can turn out of this drove.' After this admirable harangue, he put his bowie knife between his teeth, and took up his rifle with, 'come a'd Suke, stand by me!' at the same time presenting it to the chairman who, however, had seen such people before. After some expostulation, the man was persuaded that he belonged to the lower chamber, upon which he sheathed his knife, flung his gun on his shoulder, and with a profound congee, remarked, 'gentlemen, I beg your pardon, but if I did'nt think that are lower room was the groggery, may I be shot.'

Western paper.

The difference between the American Anti-Slavery, and the Colonization Societies, is this: That the latter act upon the selfish principle of *caste.* They drive us *from* them, and would fain hasten us *out* of our native country. But abolitionists go upon the opposite principle. They enter into our feelings—identify themselves with us, and would give us all our rights, and do it *now and on the spot.* These remarks are proved by the course of the two Societies. The Anti-Slavery Society has from the beginning, placed colored men on its Executive Committee. And at the two last anniversaries, colored men were invited, and took a prominent part in the exercises. At Philadelphia last week, the Colonizationists held a meeting, but gave orders that Blacks should *not* be admitted. Profession of faith is one thing, practice is another.—*Col. Amer.*

Fugitive Slaves.

The New-Haven Herald publishes an abstract of the law passed at the recent session of the Connecticut Legislature in regard to fugitive slaves, or persons claimed as such. It provides—

1. That when any person, held to labor or service in any State or Territory in the United States, shall escape into this State, [Connecticut] the person entitled to his service may have a habeas corpus to bring him before a Judge, or before the County or Supreme Court, if in session, or if in a city, before a city Court.

2. The proof to obtain this writ shall be the affidavit of the applicant stating the facts.

3. On bringing in the person, the Judge or Court may hear the case, and, if necessary, adjourn the hearing, committing him to the custody of the sheriff, or taking bond for his appearance.

4. If requested by either party, the trial shall be by jury of 12 men.

5. If, on trial, the Court or Jury find that the claimant is not entitled to his services, they may discharge him from custody, and award damages. If they find the applicant entitled to his service, the Court shall grant a certificate to that effect, and allow him to take him back to the State where he belongs.

6. This certificate shall be sufficient authority to remove him through, and out of the State.

7. The fees to be paid by the claimant.

8. No justice or officer of this State shall grant any warrant, unless authorized to issue the writ of habeas corpus, on penalty of $500. No person shall remove any such person from this State except as aforesaid, on penalty of $500.

The Norfolk Herald says that the last Legislature of Virginia having passed an act abolishing the punishment of branding on the hand, which had (though seldom enforced) been too long permitted to disgrace the penal code of the State; the Court of Norfolk Borough, previous to its adjournment last week, ordered to be removed in their presence, from the pillar in the Hall to which they had been attached ever since the house was built, those odious relics of the barbarous age, the shackles and staples by which the hand of the criminal was fixed and fastened, to receive the impression of the brand.—*Newark Adv.*

The fact here stated, like the law not long ago passed by the Common Council of Charleston, changing the sale of slaves at auction, from the public and open place where it had been formerly conducted, to a more remote and obscure one, shows that the light, which is shining into the abominations of slavery, is becoming too bright and strong. Let our enemies cavil as they may, these are some of the effects of abolition agitation.

TAVERN STAND
For Sale or to be Let.

THE subscriber offers for sale or to let the pleasantly situated TAVERN STAND in the West Village in Goffstown, near the Meeting House. It is a large square house, two stories high, with a spacious hall, and a large and convenient kitchen attached to the same, and well calculated in every respect for a Public House.

The Stable and out-houses connected with this establishment are well situated. Connected with this establishment are four or five acres of land, and a good GARDEN, which may be had if desired.

This Tavern Stand is situated on the Stage road leading from Nashua to Hanover through Hopkinton, and known by the name of the "Butterfield Stand."

Possession given immediately.

For further particulars inquire of the Subscriber on the premises.

HUGH J. TAGGART.

Goffstown, N. H. May 26, 1838.—2 m.

New Books.

JUST received and for sale at the N. H. Anti-Slavery Depository:—

Narrative of JAMES WILLIAMS, an American Slave.

SLAVERY ILLUSTRATED, in its effects upon Woman.

LETTERS on the Equality of the Sexes, and the Condition of Woman.

Kimball & Thome's Journal.

EMANCIPATION IN THE WEST INDIES. A Six Months' Tour in Antigua, Barbados and Jamaica, in the year 1837. By JAMES A. THOME, and J. HORACE KIMBALL. pp. 490. 8vo.

For sale at the A. S. DEPOSITORY near this office; also, at the Bookstores of MARSH, CAPEN & LYON, and ISRAEL S. BOYD.

This interesting narrative comprises a volume of facts no where else to be found. They show conclusively the practicability and the entire safety of giving immediate freedom to the slave; and that the surest way of *fitting* the slave for the enjoyment of freedom is first to give him freedom to enjoy. No family should be without this book.

Peck's Platform Balance.

THE subscriber has just received on consignment, a lot of

PECK'S PLATFORM BALANCES,

of various sizes. They are considered as being superior to anything of the kind in use, and will be sold to the advantage of those who wish to purchase.

Merchants and others who wish for a Balance which will weigh with accuracy and dispatch, will do well to call and examine for themselves, at No. 3 Williams' Block, where they may be seen in successful operation.

June 16, 1838. M. CHAMBERLAIN.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, May Term, 1838.

NATHANIEL P. ROGERS, of Plymouth, in said county, Esquire, Plaintiff, against Jesse P. Curry, yeoman, Louisa Curry and Mary Curry, single women, all late of Holderness, in said county, Defendants.

Assumpsit upon the defendants' joint and several promissory note, dated the twenty-sixth day of December, in the year of our Lord 1835, for fifty-two dollars and twenty-five cents, payable to the plaintiff, or order, in one year, with interest annually.

Also—for another sum of sixty dollars, for so much money jointly and severally had and received by the defendants, before the day of the purchase of the plaintiff's writ to the plaintiff's use, which the defendants jointly and severally promised the plaintiff to pay him on demand.

This action was commenced by attaching the estate of the defendants' within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on the defendants, because their place of residence was not known to the officer who served the same either at the time of the service thereof or after—It is therefore Ordered by the Court, that this action be continued to the next term of this Court, to be holden at Plymouth, in and for said county, on the first Tuesday of November next; and that notice be given of the pendency thereof by publishing this order, subjoined and referring to a description of the action, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be at least thirty days before the term, to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

Copy examined—
16—6w N. B. FELTON, Clerk.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, May Term, 1838.

NATHANIEL P. ROGERS, of Plymouth, in said county, Esquire, Plaintiff, against Jesse P. Curry, yeoman, Mary Curry, widow, and Louisa Curry, single woman, all of Holderness, in said county, Defendants.

Assumpsit upon defendants' joint and several promissory note, dated the 26th day of December, A. D. 1835, for $52,25, payable to the plaintiff, or order, in two years, with interest annually.

This action was commenced by attaching the estate of the defendants within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on said Jesse and Louisa, because the place of their residence was not known to the officer who served the same at the time of the service thereof or after—It is therefore Ordered by the Court, that this action be continued to the next term of this Court, to be holden at Plymouth, in and for said county, on the first Tuesday of November next; and that notice be given of the pendency thereof by publishing this order, subjoined to a description of the action, and referring thereto, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be thirty days, at least, before the term of the Court, to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

Copy examined—
16—6w N. B. FELTON, Clerk.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, Nov. Term, 1838.

EZRA W. AVERY, of Plymouth, in said county, gentleman, Plaintiff, against Cyril Coburn, of Lowell, in the county of Middlesex, and Commonwealth of Massachusetts, gentleman, Defendant.

In a plea of Covenant broken, for that said Coburn, on the 23d day of April, A. D. 1836, by his deed of that date, duly executed, acknowledged and registered, in consideration of $850,00, paid him by plaintiff, conveyed to plaintiff a tract of land in said Plymouth, bounded and described thus, to wit—two acres of land, bounded north by Stephens Merrill, east by Stevens Merrill, south by the road leading to Rumney, and west by Robert Burns, called the Grant place, being the same land conveyed to said Coburn by Ephraim K. West, to hold to said Avery, his heirs and assigns. And the said Coburn did therein covenant with the plaintiff that he had not conveyed the said premises, and that he would warrant and defend the same to the plaintiff and his heirs, against the lawful claims and demands of any person or persons claiming by, from, or under him, the said Coburn; and the plaintiff says, that at the time of making and executing said deed, the said premises were under attachment by virtue of a writ of attachment sued out of our Court of Common Pleas in favor of one Nathaniel D. Healey, of Lowell, Massachusetts, against said Coburn, directed to the sheriff of any county in said State, or his deputy, commanding him, among other things, to attach the goods or estate of said Coburn to the value of five hundred dollars, which attachment was made March 17, A. D. 1836, in a plea of the case for that said Coburn, on the day of the purchase of said writ, was indebted to said Healey in the sum of three hundred dollars, for so much money by said Coburn before said day had and received to the plaintiff's use, which said declaration contained, among other things. And on the 17th day of February, A. D. 1836, said premises were also laid under attachment, by virtue of another writ of attachment in favor of Ephraim K. West against said Coburn, for the sum of $7000,00, which attachments were on said 23d day of April valid and in full force, and are now in full force.

This action was commenced by attaching the estate of the defendant within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on the defendant, because he was not an inhabitant or resident of this State at the time of the service of said writ, or since—It is therefore Ordered by the Court that this action be continued to the next term of this Court, to be holden at Plymouth, in and for said county of Grafton, on the first Tuesday of November next; and that notice be given of the pendency thereof by publishing this order, subjoined to a description of the action, and referring thereto, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be thirty days, at least, before the term to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

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